



THE BURMA NEWS

Written for Kingdom Tidings

“JESUS SHOWED HIMSELF ALIVE.”

Acts 1 : 3.

*Long years ago to those Thou loved Thou showed Thyself to be,
By many proofs, raised from the dead, alive eternally ;
And still, Lord Jesus, Thou’rt the same, the very same to-day :
Oh! mighty God, oh, Living One, reveal Thyself, we pray.*

*Thou art alive, O Christ, for me, to-day at God’s right hand ;
But men see not Thy glory, Lord, nor do they understand ;
’Tis us they see, so grant that we may ever to them show
Thine image in our daily life, as we go to and fro.*

*Thou art alive, O Christ my Lord, alive for evermore,
The very same who wonders wrought on earth in days of yore ;
Show Thou Thyself alive in me, Thy grace, Thy power display,
May all that is of self within be crucified each day.*

*And Thou alone be seen and known and evermore adored,
And be acknowledged as the God of power, the living Lord,
The One who brings deliverance, who all our trials doth bear,
And worketh for His own, who wait on Him, to answer prayer.*

A. E. R.

Easter

Our First Burman Association Conference

Not long ago we had the most interesting experience of the time we have been in Burma. In that we have been finally designated to Henzada, we attended the Henzada Burmese Annual Association held at Zalun, south of Henzada on the Irrawaddy. Here we had the opportunity to meet and make the acquaintance of the many "sayas" and other village leaders with whom we will be associated in our mission work. It was most inspiring to see them and the 700 villagers who were assembled; also to use what little conversational Burmese we know.

Looking back over the four days which we spent there, many happy and new experiences crowd our memories. One which was most interesting is that of the many ways we had to travel during the course of the journey. Would you believe it: we employed *four* different kinds of transportation, changing *five* different times, to go the approximate 100 miles from Rangoon to Henzada. We drove "Old Faithful" (our old Pontiac) up-country to the Lattas' house at Thonze, where we took the train as far as Tharrawa on the shore of the Irrawaddy River. Here we were ferried across on a boat and took another train which was waiting for us on the other side. Upon our arrival in Henzada, we rode rickshaws to Miss Crain's house where we stayed that night before going to the Conference the next day. Cecile and I were rather disappointed we were not jolted along in an ox cart, a gharry or pony cart.

Arriving at Zalun the next morning, there was a number down from the Conference to meet us at the shore. There were teachers from the Girls' School at Henzada

with whom Cecile will be affiliated and there were many teachers and preachers from the surrounding villages with whom I will be working. Cecile was introduced as "Mama" Hobbs; and I as "sayagee" Hobbs. I was kind of expecting to be called "papa" Hobbs!

This Conference was one of the most interesting things we have seen so far relative to our Baptist work here in Burma. Probably because I realized the joy which will come to us as we work *with* them in their churches, their schools and their homes—to become a friend to them and learn to love them. It was here that we met many of the "Thu-gees" who are influential in the Conference and have a great deal to say concerning the policies, plans and promotions of the Henzada area. It was impossible to meet all of the people, there being so many, but we did have an opportunity to see them as a group as we sat on the platform. What a happy feeling shot through us as we stood there looking into their dark brown faces. All of the Christians of the world are *not* white! I wish more of the Christians in America would remember that simple fact—it would change the entire outlook and progress of the Cause of Christ abroad. A welcome was given to us, the gist of which was: "Now that this 'Mama' and 'Sayagee' have come to Burma all evil will leave Burma." In response, I made a bold attempt to make a short speech in this new and peculiar language. It was my first try and I knew that I would make mistakes, but what confidence it did give me! It was not so much what I said, for that was short and simple in thought, but the fact that I could shake myself loose to do it was new to me.

The place in which we met was a building open all four sides with many bamboo poles holding a bamboo

ted roof over our heads—it was y cool. The spot chosen happens have a number of plantain trees it here and there; so, these could seen in the room after the struc- ce was finished. Also, this same ce was used by many of the peo- in which to sleep during the night, they didn't use their ox carts ich were parked outside. The ing room was the same kind of a ce, made of bamboo, but about f the size. We were invited to eat one of the homes where we stayed night, but we did eat with the ple once—sitting down at their tables and we sat on the ground. ey ate with their fingers, but not owing the art as yet, we were given ons. What did we have? Good rmese rice with many kinds of ry! What a sight to see 250 of se Burmans squatting on the und; and when they finished, to e another group to come in— il all the 700 were fed. I am sure cook was glad the Burman has y two meals a day.

The business sessions and the ole program was conducted on ch the same plan as the associa- tal meetings in America. At each ion many Buddhists gathered on outside, crowding around the en- nce—how interested they appeared the message of Christ which was g spoken. Also, there was a re- red seat section especially for se of the Buddhist faith. I was rested to see that they sang the istian hymns with great enthu- m and zeal along with that throng Christians. Also, I remember es- ally the session on Saturday night use of its unique features: here y had not only the Burmese achers, and chòirs from various ges to sing, but also there was a rmese orchestra made up of young a with their guitars, drums, and a violins—all of which were e-made. The meeting closed with

a drama put on by another group of young men. I was also glad for the opportunity of speaking at the Sunday service, thus giving me another chance to tell them in a bit fuller way what I had tried to say before in Burmese.

Having met these people and think- ing about the work that is before us, the thought which was foremost in our minds when we left them was the great importance of a thorough knowledge of the language—to make it a part of ourselves; and, if possi- ble in time, to learn to think in Bur- mese. As we sit in our room here in Taunggyi and study over such difficult sounds, grammar construc- tions and “phonetic changes” (after learning the “proper” sounds), we often wonder how long it will take us to become easy with it. However, the Burmese people are very patient with us wherever we go.

We will be going to Henzada about the beginning of the “rains” when we will come into closer contact with our work there among the Burmans. Both of us are anticipating it a great deal for we are so happy to be in such service for our Master. Com- ing to Burma and to work with the many splendid missionaries we have met so far is the fulfilment of our common dream.

Cecile and Cecil Hobbs.



School Examinations

Do any of the schools want medical examinations this year? As far as I know now I shall be available if desired with conditions and terms as before. If you want us will you please let us know early so that we can plan accordingly. We shall be glad to know if there are any times that will be impossible for you to have us as well as the times you prefer. We shall try to make dates and plans as satisfactory as possible.

Martha J. Gifford.



HOME ARTS COURSE GIRLS' SCHOOL, MAYMYO

- (1) Early morning gardening. Strawberries are ready to be picked.
- (2) Sewing Class:—Second-year girls in back row with bags they have made. First year girls in front.
- (3) On the veranda where English teas will be served by Third-year girls next year.

Home Arts Course Girls' School Maymyo

Our first years work in the new course will soon come to a close. We have thirteen girls with us for this course. We feel that they have had a very profitable year here. We expect them all to return for a second years work. I know each missionary busy with his or her own work but I feel that this is an unique opportunity for Christian Girls and we hope to enlist your efforts to point out these advantages to girls of your own circles who should take just such work.

The girls we have are being greatly benefited. We can see great changes for the better in personality as well as the attainment of knowledge and skill. Following the October holidays we had Ma Stella with us for a month. We not only organized Bible work in the A. V. School, but started five outside Sunday School classes and a Junior Church. All are conducted by the Home Arts girls under the supervision of the teachers. Sayama Hannah was with us during the last two weeks of this year to give the girls special training in D.V.B. School work. Three Vacation Bible Schools are now in session.

Aim:—The aim of the Home Arts course is to develop good home makers who will also be leaders in community uplift work, and to train efficient Christian workers who will express through community activities the Christian spirit within them.

Method:—The method of the Home Arts Course is to thoroughly acquaint the girls with everyday "better" living by direct application of the work studied making projects of the work wherever possible.

Requirements:—The entrance qualifications for the Home Arts course are (1) to be a Christian and to be from a Christian home, (2)

to be under 25 years of age, (3) to be a fifth standard pass from a Government recognized A. V. School (or its equivalent).

Expenses:—The fees for the Home Arts Course are as follows, (1) Entrance fees: Rs. 4; (2) Boarding fees: Rs. 5; (3) Course fees: First year, Rs. 4; Second year, Rs. 5; Third year, Rs. 6 per month.



Does History Repeat Itself

Extract from a paper presented to the Annual Meeting of the Missionary Union in 1860.

Looking among the missionaries, both Karen and Burman, we see a class of men who have been on the field twenty-five years and more, veterans in service, whose usefulness remains unimpaired. But all of them have seen their days of strength, and must soon pass away. In answer to prayer, some of them have survived far beyond even their own expectations ten years ago. Any mail may bring tidings of their departure.

Looking again, we see another class of labourers, men in the prime of strength and usefulness. They are valient for the fight, and fight valiently; and if God spares their lives, they will take and fill the place of the present fathers. We look again for a class of recruits, the men who are becoming acimated, learning the language, getting a knowledge of the people and the country, acquiring the use of the armour that they may know how to win souls. But, alas! we find them not. With a single exception, they are not there; they have not been sent. Five years, in this part of our work, have dropped out and gone forever. Ten men, five for Burmans and five for Karens, ought to be on the field this moment prepared to enter in and labour.

Toungoo—Burman

Another fine class of young people have finished their work in Bixby School and gone out from us. The spirit of loyalty has been very fine in the school and we have come to love these likeable young people. As we watched the final examinations we felt a real pride in them that they all worked so steadily with no evidence of trying to cheat. The teachers gave them a ringing cheer at the close of school for the fine dependable spirit which they showed. As I watched them I thought it would be fine to have a little song which stressed the high standards which we have tried to impress on them so as I could think of things I jotted them down with the result that the following evolved which we sang at the opening of each session to the close using the tune Montgomery. The words are not copyrighted.

Father, help us as we write.

Guide our thoughts by Thy great mind.

May no anxious thoughts affright,

Since we know Thy love is kind.

If we hold our honour high

Thou wilt help us meet the test.

Guide our thoughts as now we try

With Thy strength to do our best.

Grant that no disloyalty

May besmirch our school's good name.

Highly held is loyalty.

Help us ne'er forget this aim.

In the English class of the Seventh standard the pupils were asked what they had learned in Bixby School. One of them wrote: "We have learned to be honest and not to strike."

We recently gave the football and basket ball players a curry and rice dinner. Since there were five Mohammedan boys we were in a bit of a quandry till we asked them if they would cook the food, otherwise they would not have been permitted to

eat any of it. They agreed to this and we all ate together, missionaries, teachers, Buddhists, Hindus and Mohammedans. There has been a fine spirit of friendship between all the different classes in the school and we wish that this had its basis in Christian faith. How close to the kingdom some of them are we cannot be sure, but we do know that some of them are reverent with respect to our religious teachings. We want them wholly yielded to Christ, not just admirers of His character and teachings.

In the annual literary competition of the Jubilee Library Association our school for the third time won the shield for the A-V Middle School English declamatory contest, but it is the first time we have ever got it presented to us since it has been lost for over two years.

At Kelinseit where we had our first D.V.B.S. this year before those in other villages were started we had two baptisms and two more are asking for baptism the first Sunday in April. Persecution has arisen and the headman is attempting to dissuade others from following by boycotting them. We are hoping to start a school there, but persecution is taking the form of refusal to sanction the cutting of posts for the school. These new Christians need our prayers greatly.

Lewis B. Rogers



Toungoo—Paku Karen

Early in March we had the privilege of visiting two Karen Associations, very different in make-up but both interesting and inspiring. The first was the Bassein Sgau Karen Association to which we were invited by Miss Tingley and Thra San Ba. It was held in a village about two hours from town by river and we went in Dr. San C. Po's little motor launch, named for Dr. Nichols "Thra Wa," the White Thra, by

which name he was known throughout the Bassein District. It was of interest to us that the engine used in its launch was the engine originally the first Ford car which we owned back in 1923! The car passed through various hands and now its most surviving part is doing yeoman's service in carrying the Gospel up and down the creeks of Bassein. Long may she survive for this good work! The meetings were held in a village back from the stream about two miles and situated on rolling ground and the houses and mandats were surrounded by trees and bamboos, thus making it unusually cool and pleasant. As it was centrally located there was a record attendance of over 1000 and at each meeting the huge mandat, with its bamboo platform for the speakers in the centre, was packed with an inspiring audience. Saturday was given to the women and over a thousand women were present at these meetings. The devotional sessions were of high grade, the reports of workers read and business carried on in a business-like way. I am proud of my Karen sisters. Sunday was the opening day of the Association proper. They invited Mr. Marshall to preach at the noon service and Thra Raleigh of the Seminary to teach at the evening meeting. In the afternoon service there were reports of workers, including a stirring report from preacher, Thra Poaik, from Siam, who has had some wonderful experiences of God's guidance and protection there. We had to leave on Monday in order to reach the Paku Karen Association, so were not present at the business sessions, but we feel sure that the work is being carried on in harmony and wisdom under such leaders as Dr. San C. Po, and Thras Yin and San Ba. We got back to Insein Tuesday morning and in the afternoon drove to Toungoo and early the next morning went out to the village about

nine miles from town where the Paku Association was meeting. What a different crowd from those meeting in Bassein! These were hill Karens, many in their native dress — among the women especially — only a small minority from town wore Burmese dress. Yet we found the same spirit of earnestness and devotion in carrying on the Lord's work. A group of Seminary boys who had been touring the hills with their band instruments for a month since Seminary closed added to the brightness of the sessions. One afternoon was given over to the women for their meeting and they have some fine leaders among them. At the final meeting, which was of course a concert, occasion was given for a farewell address to Mr. Blackwell and the sincerity of the praise and goodwill shown him was reinforced by a fine gift of money which meant much from these people who have little of this world's goods. Then we came in for a hearty address of welcome and we were garlanded with roses which they had with great difficulty brought out from town. As we had a year with the Pakus some eighteen years ago we find many old friends among them.

On returning from this Association we packed up our belongings — and how they do accumulate in the course of years — and moved to Toungoo on the 16th, in time to take over from Mr. Blackwell before he sailed on the 20th. Packing up in one place means unpacking in the other, but it was surprising how easily the move was accomplished, even in the heat of March with the help of many willing hands. But we were quite ready to flee to Kalaw for a few days in the coolness there, where Mr. Marshall would have a chance to prepare for his class at the Bible Assembly next week. I am writing this at "The Sentinel" where the temperature has run between 52° and 75° daily. Wish you could all enjoy it with us.

Emma W. Marshall.

Maubin—Burman

At Conference last October I sponsored a resolution (M. C. 3530 Page 12) that had to do with our A. V. 7th Standard problem. The scheme therein suggested was that our Education Committee serve as a central clearing house to interpret practice and plans now in operation in our various schools for the mutual benefit of all. It is because of this strong desire to simplify the work entailed in running an ordinary 7th Standard School that I advocate the scheme referred to.

With this ideal in view I have taken the step of sounding out most of our 7th Standard Mission School Managers. Whatever the consensus of opinion among them may be I am ready to co-operate with the Education Committee at all events. I simply sought an expression from those directly concerned. Probably the first question that occurs is: why is the 7th Standard School problem any different from the whole Education problem?

In answering that question the first point that must be considered is the relatively recent discontinuance of the Government A. V. Standard VII Examination. But before this urgent cause occurred I contend that our 7th Standard Schools were in a class by themselves until High Schools evolved. Ten or fifteen years ago, Missionaries were accustomed to carry on Station Schools along with their other varied work. Those Schools were efficient by any reasonable test and they allowed the bulk of one's time to be spent in general Mission work.

It has been my lot to spend the better part (or at least the greater part) of my time in Burma as Superintendent of 7th Standard Schools. I have also had two years' work as head of a large High School. I can but affirm the consensus of opinion that any High

School is a full-time job. But I believe that a Seventh Standard School need not require more than one-third of one's time. Perfection may not be attained but a good solid quality of instruction can be maintained with even less than one-third time in many instances. It is here that we ordinary College graduates could use the findings of Educational Specialists if they were only available and applicable.

A final and pressing reason for stressing the need of organization to furnish help our Seventh Standard Schools is that their very existence as a legitimate part of the Education System is threatened. Unless we as a Mission openly endorse the policy of closing them, something must be done to improve them. Whether they are assets rather than liabilities just now may be open to argument. But before we scrap them should we not at least attempt to improve our results until our new position under the Reforms becomes clear? It seems reasonable to hope that 7th Standard Schools may furnish a basis upon which we shall be able to build vocational or rural-bias projects at a later date.

In Maubin these past few months our energies have been expended to a large extent in the school. Nevertheless we have continued to tour and I attended both Pwo Associations, going overland by cart-roads on bicycle more than sixty miles round trip to reach the Bassein Meeting. School closed with a dramatization of the "Heart Book." I sold more than forty copies in Pwo, Sgaw and Burmese during the interesting program—Baptism of seven pupils at school and several adults at other centers. The School Band organized since August is on tour now with teachers and workers to stimulate the Field with an evangelistic program.

E. T. Fletcher

Tiddim—Chin

Found Tiddim still in its usual place when we returned and the work going strong. A new church built by the people themselves and paid for is only change. This was done by the resident members.

There has been a large increase in membership of the churches while we were away. This is due to various causes in the different tribes. They vary so much in intelligence and customs and prejudices that influences affect them variously. There is a large growth in literacy and this has had a wide influence on the growth of the Kingdom. There is a great need for literature to satisfy this demand created by the increase in those who can read.

There are huge sums of money coming into the Hills now. The opening of the M. P. and the Indian Railway to Chins has increased the income of large numbers. The M. P. bullocks which were formerly carried to Chins which means an additional half lakh in income. This is reflected in the better homes and living conditions. On the other hand there are

some who claim as in other places that the rich are getting richer and the poor are getting poorer. In some places where land is scarce even the thinking people are saying it is bad for the young people to go after salaried jobs, that the real hope of the Chins is in agriculture.

Until comparatively recent years we have worked only a part of the district. The size and the language difficulties made this condition. But now Strait and his workers are pushing further and further south and eventually the entire 160,000 people will be reached. The Catholics have entered the Kanpetlet Subdivision which has always been considered Wesleyan territory although they never did any work there. The B. C. M. S. is west of the southern end of our field and they are planning to push east I believe and will meet our workers, and we will eventually come to the Thayetmyo Chin field.

The Association grew so large that few churches could entertain it and then only once in so often. So we are trying the experiment this year of not having a meeting, putting the emphasis on the tribal gatherings and



TAKEN ON MISS RANNEY'S 79TH BIRTHDAY

having the leaders come together for a conference.

We are getting settled at Tiddim but there is a powerful lot to be done on a house which has not had a mistress for twenty years and she Scotch at that. I have had all of the Government schools for some time. But now a division has been made and Strait is taking over those on his side. This will work for efficiency. Strait is also working on the New Testament in Haka and will finish it this term and not before it is needed. Over north we are working on school books and the Old Testament. In the center a new hymn book is being completed. And so it goes.

J. H. Cope.



Thonze

This has been an eventful month with us. First thing was the Association at Padigon, and a fine Association it was. I've been attending associations in these fields since 1906 and this was the best of all. Better sermons were preached and better preached they were too, and those who preached them knew when they were through. That makes a finished production. Moreover I know the works of those who preached them and their efforts and sermons were in harmony. The enthusiasm for the work was encouraging.

On Sunday morning came the Dedication Service conducted by Saya U Tha Din. His people still live there and support the church and give it leadership, and it was fitting that he should lead in the dedication. The services were very helpful and impressive. All the preachers present, some twenty, marched around to the different places where dedicatory services were to be held. First they went to the well and, after surrounding it, a dedication was read and prayer offered. Then we dedicated the new pastor's house. From there

we went to the Chapel and the downstairs and dedicated the new bell and then back to the congregational association and dedicated the pulpit. The well, the bell, and the pulpit were gifts of individuals. The Chapel and the pastor's house were built with money raised all over Burma. Rs. 500 of it was left by an Indian Christian who began life there as a Padigon as a Railway Gate Keeper at Rs. 9 per month. U Tha Din and his family made large contributions.

A most interesting history of the church was read in which it was recounted that in those early days an ordained deacon hearing his neighbour using too much profanity to his oxen as he ploughed the adjoining field admonished him and preached the Gospel to him. When he said that he believed as did the eunuch of old Philip-like, he took him to the water and baptized him. The profanity ceased and the man was at church the next Sunday and lived a good Christian life. Some of his descendants are still there and belong to the church.

When we returned, we started four Daily Vacation Bible Schools which are prospering nicely. The one we were doubtful about has nearly a hundred pupils, and the parents seem almost as interested as the children. What a pity that instead of opening up centres like this with a school and teacher-preacher, our Burma work has been reduced Rs. 1,500, thereby cancelling help to about fifteen schools in such centres as these.

After these four schools are closed they have planned to open and conduct two more sets of four, for we have four teams. Each team has one or more volunteers; Daw Wa Nu of Zigon is helping the three teams east of Zigon and the pastor at Thonze is visiting and encouraging those near Thonze. Our aim is to make the movement indigenous.

J. T. Latta.

Report of the Chin Hills Work Progress to Date

Increase in Christians.

Recently in bringing the Chin Hills History Book up to date, I was impressed with what our Mission History Book reveals. From the year 1927, when I first wrote in this History book, to date, our Chin Hills work shows real progress, we believe. From 1927 to 1935 we have had a gain in baptized members from twelve hundred forty to thirty-three hundred, making a net gain of a little over two thousand in eight years. If during this period there has been this gain, the future looks bright indeed, for our work is on a better basis in every way. There are less hindrances, and Christianity is considered much more favorably. This last year there were five hundred and sixty to receive baptism. It might be said that candidates ask for baptism usually twice before it is given and in case of young people often three or four times. There is a probation period of from six months to a year, two depending on the age and environment of the candidate. As a result, those who revert are few.

Increase in Giving.

If we just had more money, what we could do! But our plea is not so much for foreign money as we are anxious for Chin giving to come up, for there are embryonic projects which the Christians can and must develop as funds increase. However, we have much encouragement here, when we look at our records. In 1927 we received from the Chins towards self-support nineteen hundred rupees. This year we received twenty-seven hundred and fifty, — an increase over 1927 of almost a thousand rupees. This is even more encouraging than the figures indicate. In 1927 rice sold for three rupees a tin. It now regularly sells for not more than two rupees and very often for no more than half

of the 1927 price. The men employed by government have been decreased and those who are still employed have had their pay cut. In 1927 we could figure an average of one rupee per Christian. Now due to low prices we figure just one half what we formerly did, and yet we show a very substantial gain over the 1927 giving and have every hope of it increasing.

Preachers.

We have endeavoured to bring our preachers up to a higher standard in training, and at the same time to increase their number. We have been able to fill what vacancies have occurred during the past eight years, and now have five more preachers than we had in 1927. We have been able to maintain the same salary for our preachers which has been accomplished because of the finest co-operation between the preachers and the mission. We were very anxious to do this, as the salary scale voted on some years previous was none too high to insure a better standard of living for our preachers. Even this better standard is very meagre and humble.

Preachers Provident Fund

During this period we have established a provident fund for the preachers which is wholly supported by the Chins, — thus far by the preachers themselves. The Chin Hills Association, once in five years, is to donate the equivalent of the amount which the preachers give in any one year, but so far our budget has been so close we have not had the extra associational funds, hence the support so far has been from the preachers only. The preachers can retire when old on a pension for seven rupees a month, and in the event of death before retirement, the widow gets the full amount paid in plus ten per cent of the total amount. We have had to pay four claims due to death, or withdrawal from service, and have been able to do so promptly

each time, and still have seventeen hundred rupees in our fund.

Translation

For any missionary working among the Chins, translation is an important item. The thirty or forty dialects have been brought within the range of three or four largely through the work of Doctor Cope. He has done the major portion of the translation thus far. He has translated and written all the text books for the schools up to the fourth standard in four different dialects, which is an outstanding piece of work, and of course a tremendous benefit to the Chins. He has translated the New Testament into the Tiddim dialect, a hymnbook, and Pilgrims' Progress. On the Haka side there is less translation, but we have Pilgrim's Progress in manuscript form; a new hymn book was put through the Press in 1932; and it is hoped the New Testament will be completed in 1939.

Local Associations.

Local associations have been developed during the past few years which take care of many of the problems which were formerly handled by the Chin Hills Association. At all associations the whole program and the execution of same are now entirely in the hands of the Chins. At the Chin Hills Association there are usually some Karen school teachers present who help out, but at the local association there are only Chins present. At our last annual Chin Hills Association there were no Karens present, and the Chins carried everything through themselves efficiently and in order.

Christianity's reaction in Individuals and Communities.

There is the inevitable reaction of Christianity on the individual and community. Within a year or two after there is a Christian group formed in a village most of the young

people of the group will be able to read the hymnbook, although they have never gone to school. Most Christian groups now have pit saws and are beginning to saw their lumber for houses rather than hack their boards out of trees with their little axes which is slow, laborious, and wasteful. One should bear in mind that shelter is a real item for the Chins. During the rains it is damp and cold, and during the cold season if one never experienced winters in really cold countries, he could say it was bitterly cold.

Due to Christian influence the custom of polygamy is fast falling into desuetude.

A great curse among the Chins is liquor drinking. When they become Christians this ceases. We have tried for a long while to get some sort of a substitute for liquor drinking. A large number of the Christian groups perhaps a majority have taken to growing coffee. Coffee was never grown before in the Chin Hills. Last Christmas at one of the village Christmas feasts instead of having the usual Lusahi tea, these Christians had coffee which they had grown themselves. In a few years there will be coffee throughout the hills. In the Tiddim sub-division they have already produced more than their need and are selling it.

In another village they have made sugar from sugar cane, and this is spreading to other groups. The making of soap, simple furniture and simple tools are some of the other things which our Christians have started to do in the last six or eight years. The keen interest our Christian groups take in these experiments and the successful way they carry them through and put them in practice, is most encouraging.

This effect of the Gospel of Christ on the Chins should not close without the mention of their use of medicine and their efforts to combat disease

which is nascent in many ways, but a positive start has been made. Our means for fighting this evil are next to nil, and aside from direct evangelism, the great work for the next decade or so is to provide the Chins with a more adequate medical service.

Presenting Outstanding Needs

The Health of the Chins

Mention has been made of the great need of a moderate medical service for the Chins. A plan—holly inchoate—to meet this need is being considered. It is believed the Chins can very largely meet their own need. By placing what mission appropriation we receive, plus an appropriation from the Chin Hills Association and a reasonable support from government a much more adequate medical service can be maintained. Like all of our Chin Hills work, this could start in a small way, and gradually build up until it approximates the desired ends.

Third Missionary Family for Falam.

Another very urgent need, and one which affects the mission is a third missionary family at Falam. Strong appeals have been presented to the Reference Committee and to the board, but we have not received anything other than sympathetic interest. In eight years the Haka sub-division has jumped from sixty Christians to over one thousand baptized, with Christians in more than fifty villages. There are ten villages having more than a hundred in each group; fifteen to twenty villages having from forty to fifty Christians; and more than a score of villages with Christian groups of ten to twenty. Haka sub-division reported three hundred sixty baptisms last year, with but fifteen to revert. Living has jumped from one hundred fifty to six hundred rupees. The Falam sub-division will do equally as well, if not better, if it were properly supervised by an evangelistic mission-

ary. The extent of the territory, the great amount of translation which is more imperative each year, and the increased burden of caring for an ever larger group of new Christians make it impossible for two missionary families to care for the work. The field is our own at present,—how long it shall remain that way one cannot say. It is a real necessity among primitive people that one mission care for one group. Since the Baptists have entered the field, and since the field is promising in every way,—duty demands, challenge invites that we place a third missionary family in the Chin Hills. This would bring the Chin Hills Mission only up to a minimum staff. It is decidedly understaffed at present.

Forward Steps

The New Area

The Haka missionary entered what was called the New Area of the Haka sub-division last April for the first time. No missionary has entered before with the purpose of evangelization. Definite steps are being taken to open up this work. Because of lack of regularly trained preachers, and lack of funds to hire any if they were available, and partly because of experiment, this work is going to be opened up with lay-preachers. The experiment with lay preachers has proved very satisfactory in the Haka sub-division. There is already some progress made in the New Area. In October a lay preacher will move in, and within three years we hope to have at least a half dozen lay preachers. There are now six government school teachers who are very warm friends of the mission and the missionary, who are doing some fine work in this New Area in the respective villages in which they are located.

Forward in general

We plan definitely to move forward in respect to territory; in the matter of health among the Chins; in a

closer and firmer organization; in experiments which affect a more abundant life; and in bringing up the general tone and character of Christian living to a higher level. Our reason for saying this is: we work among a kindly people; we have a staff of excellent and loyal native preachers; in the various Christian groups there is a very friendly and brotherly spirit which extends throughout the length and breadth of our Christian community in the Chin Hills; and lastly we believe God will continue to bless his work as he has in the past.

Chester U. Strait.



Broadcasting the Gospel in Manchuria

When Dr. Goforth arrived in China in 1888 he was advised to avoid even mentioning the Name of Jesus to a heathen audience when speaking to them for the first time, for fear of giving offense. "First undermine their faith in the gods." When speaking of this advice, my husband said, "Never, never, never! The Gospel, plain and simple, has saved the worst sinners in the slums of Toronto, and that same Gospel is the only thing that can save a heathen in China."

From the first year in China souls were brought to Christ. As the years passed we witnessed blessed results of this Gospel evangelism—but as time went on we increasingly felt that certain rules and regulations curtailed personal freedom of action. It was then that my husband said to me, "Would that the Lord might give me, before I pass on, the opportunity to demonstrate what just giving the Gospel a chance would result in by broadcasting it through every possible means." In the goodness of God this opportunity came.

In May 1927 we found ourselves at Szepingkai, Manchuria, with a marvelous field of opportunity stretch-

ing out westward before us. We were a very weak band. In answer to our appeal for recruits our Board wrote that it was impossible, for an indefinite period, to send even one worker nor could they give us any money for evangelists! This message from the Board led us to step out in faith upon our unfailing God for the human channels with which to broadcast the Gospel.

As the Lord gave us evangelists (we have sixty now) and as money came in (unsolicited) for their support, one center after another was entered. Every evangelist was made to understand that he must look to the Lord by prayer for his support, as well as we, and that his one mission was to be making Christ known to as many as possible.

In the eight or nine years since we entered Manchuria some thirty-five or forty centers have been opened. Fully thirty of these (except in some cases the support of the evangelist in charge) are now self-supporting churches, the people themselves erecting the churches and running all their own church expenses. In 1934 the givings of the Christians amounted to over \$14,000 Mexican.

The methods of evangelism we have in force are simply to have the evangelists (the missionaries taking their full share) preach in street chapels, in homes, on street corners, in jails, at railroad stations, in tents—indeed, anywhere and everywhere they can get a hearing. Semi-annual Bible classes are held—one for the training of Christian women on "How to preach the Gospel," the other for "Intensive Study of the Word" for men—Christian members and workers.

One of the latest developments is the founding of a Foreign Missionary Society—run and supported entirely by the Christians themselves. Two of our former evangelists are being supported by the Christians as mis-

naries to the Mongols. The Lord setting His seal in great blessing on this advance step for the saving of the Mongols.

Yes, we are thankful to be able to testify that both in our old field in North Honan, and later in Manchuria, every center where we spent from a few days to some weeks we have days left behind the foundation of what became later a growing church. The Gospel is "the power of God to salvation to everyone that believeth." *Give the Gospel a chance* our earnest advice to every missionary.

Mrs. Goforth, in China's Millions.



Notice

The Reference Committee has not received the Budget letters from either the General Board or the Woman's Board. We did receive a letter as to the lump sum available from the General Board but we shall have to await the Board letters before we know fully the exact amount which we are free to designate.

Allotment of Appropriations from General Board Funds

We have made a tentative allotment, the same as last year, but the final allotment will not be printed until the June Reference Committee meets. However, you may take the allotment as shown in the March minutes of 1935 as the allotment for your work for the coming year unless you get a special notice from the Secretary. We had to make some adjustments, and special notices will be sent out to individuals concerned, whenever appropriations have been reduced.

Woman's Board

Since the Woman's Board has not estimated to us the amount they are requesting, the Reference Committee has been unable to draw up or adopt any budget.

B. J. C. Appropriations

Adjustments in B. J. C. Funds were partially met last year and further adjustment has been completed this year. In order to meet it, all appropriations definitely for Vernacular School work have been dropped. Such funds as are available will be equally distributed under the heading Evangelistic Work for the fifteen different Stations concerned. This will increase very slightly the appropriation for Evangelistic work for each station. However, Local Committees may designate their funds to Evangelistic Work or Vernacular Educational work according to the most urgent need of local conditions. The Woman's Committee has under consideration the possibility of taking on the vernacular schools dropped by the B. J. C.

Field Secretary.



Conference

Date and place of meeting for conference was discussed at the March meeting of the Reference Committee, and it was decided to invite suggestions from the Mission as to dates and place preferred. The Thadingut holidays come early this year—September 28 to October 7. Would you prefer Conference early in the month, or later when it is cooler? Conventoin meets in Moulmein during the Thadingyut holidays. Do you wish Conference to be held there just after Convention, or do you prefer that it be held in Rangoon?

Field Secretary.



The active doing of the Will of God in all our relationships is the supreme necessity of life.

The will of man is as truly a reality as the Will of God and it can be in revolt and rebellion.

Dr. Chas. Brown.

Notice

Mr. Weeks is taking over my responsibility at the Leper Home while I am away on furlough and all matters of interest to the Home should be addressed to him. Mr. Cummings is doing the work of the secretary that Mr. Weeks has had. Mrs. Cummings is now superintendent of the Orphanage and all matters pertaining to the children should be addressed to her. She pays all bills while all contributions should be sent to Miss Good. Your kindly interest and help in both these enterprises has made the work a joy and we hope our successors will have all of it just as we have.

The Hacketts.



Webster's Dictionaries

For Sale by the College

Two Webster's New International Dictionaries (Authorized Edition, 2620 pages) in good condition are offered for sale.

1927 Edition (cost Rs. 65) Rs. 30

1924 Edition (cost Rs. 65) Rs. 25

These are in very good condition but we desire to replace them by the 1936 edition and are therefore offering them at less than half the original cost. One of these would be a bargain for a High School.

G. S. Jury.



There is need neither of art nor science for going to God, but only a heart determined to love Him and do all for His sake.

Brother Lawrence.

Prayer which does not result in pure conduct is a delusion.

E. M. Bounds.

Births

Born on January 31, to Mr. and Mrs. Walter L. Keyser, a son, Jan Peter.

On March 12, to Rev. and Mrs. Vincent Young, a son, Lael Marcus.



Arrivals

On March 17, from Madras by S. *Ethiopia*, Miss Shivers returning Judson College.



Sailed

On March 5, from Moulmein, by S. *Pankor*, Dr. A. B. Grey, for U. S. via the Straits.

On March 12, by S. S. *Yorkshire*, M. Irene Daleen.

On March 19, by S. S. *Khandalla*, M. B. Pond, returning to U. S. A. via Far East.

On S. S. *Ethiopia*, on March 20, Rev. G. Blackwell, returning to U. S. A. Switzerland.

On March 31, by S. S. *Ekma*, for home - Calcutta. Rev. and Mrs. Gordon S. grave, M.D. and family, and Miss Cecelia Johnson.

On April 2, by S. S. *Kangola*, for home - the Straits, Rev. and Mrs. H. E. H. ton and family, Miss Mary Parish, M. and Mrs. F. G. Dickason and family, Miss Helen Hunt and Dr. Hunt.

On April 3, Mr. and Mrs. P. R. Hack and family, for home, via Madras, S. S. *Ethiopia*.

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